THE

True Copy of a Paper

Given in to the

YEARLY MEETING

OF THE

People called Quakers,

At their Meeting-Place in *Grace-Church-ſtreet*, *London*, 15 day of the 3d. Month 1695. By *George Keith*, which was read by him in the ſaid Meeting, by their allowance.

With a brief Narrative of the moſt material paſſages of Diſcourſe betwixt *George White-head*, *Charles Marſhal*, and *George Keith*, the ſaid day, and the day following, betwixt *George White-head*, *William Penn*, and *Francis Canfield* on the one ſide, and *George Keith* on the other; wherein is laid open their moſt Unfair, Unjuſt and Unchriſtian Method of Procedure againſt him, contrary to the Doctrine of Chriſt, and all true Goſpel Order.

TOGETHER

With a ſhort Liſt of ſome of the vile and groſs Errors of *George Whitehead*, *John Whitehead*, *William Penn*, their chief Miniſters, and now having the greateſt ſway among them (being of the ſame ſort and nature with the groſs Errors charged on ſome in *Penſilvania*) moſt apparently oppoſite to the Fundamental Doctrines of the Chriſtian Religion, aſſerted and maintained by them in their Printed Books, and ſome ſcandalous paſſages out of *Stephen Criſp's* Collection, approved by them, concerning Chriſt's Generation in Time, and Blood of his Humanity; faithfully tranſcribed by *George Keith*.

And a Propoſition to *William Penn*, to prove his charge, That *G. K.* is an Apoſtate.

Iſaiah 29 13 14. 15. *Foraſmuch as this People draw*, &c.

2 Pet. 2. 1 *But there were falſe prophets alſo among the People, even as there ſhall be falſe Teachers among you, who privily ſhall bring in damnable Hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction; and many ſhall follow their pernicious ways, by reaſon of whom the way of Truth ſhall be evil ſpoken of.*

London, Printed for *R. Lewis*, 1695.

To the Yearly Meeting *of the People called* Quakers, *met at* London, *the* 15*th*, 3*d Month*, 1695.

I Come here before you in a Spirit of Love, to acquaint you with divers things relating to my preſent Caſe; chuſing rather to commit what I had to ſay, into writing, then by word of mouth; well knowing that words ſpoken, either may not be ſo well remembred by them that hear them, or may be liable to be miſconſtrued by ſome that may be prejudiced.

In the firſt place, I lay my Complaint before you, againſt divers perſons owned by you, as Members of your Society, for their publick defamation of me, and groſly and unchriſtianly repreſenting me in ſome late printed books; as particularly *Thomas Ellwood* in his two Printed Books againſt me, and *John Pennington* in his printed Book. And I deſire that Juſtice of you, that ye may hear what I have to offer to you as ſufficient proof and evidence, that they have groſly defamed me, and falſely accuſed me, and miſrepreſented me; and alſo I laying Complaint againſt the ſecond days Meeting, or that party of them, who have either approved or permitted ſuch ſcandalous Books to come forth againſt me; and alſo for their approving or permitting *Sam. Jennings* his ſcandalous Book fill'd with many Falſhoods and Defamations, to come out againſt me, as I have made ſufficiently to appear in my late Anſwer to the ſame, and offer more to make appear, if ye give me a hearing.

Secondly, I lay my Complaint before you, againſt divers perſons who have publickly Interrupted me in my publick Teſtimony, and exerciſe of my Miniſtry in Meetings, particularly *Daniel Whirlley* at two ſeveral times in the Meeting at *Whitehart-Court*; the laſt time being the laſt firſt Day; and *W. Penn*, ſome Weeks ago, at *Ratcliff* Meeting, not only interrupted me in my publick Teſtimony, but called me Apoſtate, and an open Enemy to Truth and Friends, doing what in me lay to pluck up the Teſtimony of Truth and Friends by the Roots, with divers others falſe Speeches and Defamations; but inſtead of proving his charge a-

gainſt me, he went away in haſt. Now his Charge againſt me, That I was an Apoſtate, and did what in me lay to pluck up the Teſtimony of Truth and Friends by the Roots, doth plainly enough imply his offence at the Doctrine aſſerted by me, as being oppoſite to the principal Teſtimony of Truth aſſerted by faithful Friends, and ſtriking at the very Root and Foundation of Friends Teſtimony. Now I deſire this Juſtice of you, That *W. Penn* be required to make good his Charge againſt me, and prove me guilty of the ſame, or that he be brought to acknowledg his Error; and alſo I deſire to know what any of you have againſt me, in matter of Doctrine, or Life and Converſation, that maketh ſome ſo unfriendly and unbrotherly towards me; and whatever my Offences may be, whether ſuppoſed or real, that it may appear that ye are for doing Juſtice impartially, without favour or reſpect of perſons; I judg ye ought to be concerned, equally to hear my Complaints, and do me Juſtice againſt ſuch owned by you, as have wronged me, as to hear their Complaints againſt me, and do them Juſtice againſt me; if it appeareth that I have wronged them, yea, ſuppoſe I were as bad as ſome repreſent me, or worſe, ſuppoſe I were *Turk*, or *Jew*, ye ought to do me Juſtice againſt them that have defamed me, and falſly accuſed me; and in order to do me Juſtice, to hear the Evidences and Proofs that I have to bring forth againſt them.

Thirdly, Whereas they that gave forth that Paper, called, A true account of the Proceedings at the laſt yearly Meeting in this place, gave it as their Advice, That Friends ſhould be tender and kind to me; as I ſhould approve my ſelf to be a Man of Peace and Charity towards all, and Anſwer your Chriſtian Advice therein, and to avoid all publick and apparent reflections on both ſides. Now that it may appear ye are for doing Juſtice impartially, let it be impartially examined by you, as well whether they of the one ſide have not kept to that Advice given in that Paper, as whether I have kept to it on the other ſide, and let it be duely weighed in the Ballance of Truth, which of us are more or leſs guilty, or whether they or I be moſt, or altogether Innocent; but if it be ſaid, there is no time for ſuch an Examination or enquiry, I ſay, if ſufficient time be not allowed for ſuch an Examination, no due Judgment can be given in the Caſe againſt me; for whatever pretences ſome make to Judg me to be wrong, and of a wrong Spirit, from their inward Sence and diſcerning, without outward Proofs and Evidence in matter of Fact againſt me, will bear weight with none of a ſound Judgment, and who have a due regard to Chriſt's Doctrine, which is to Jndg the Tree by its Fruits, and theſe Fruits muſt be made appear in ſome matter of Doctin or Faith, and the Scriptures forbid to receive an Accuſation againſt an Elder, but before two or three Witneſſes.

Fourthly, I lay my Complaint before you againſt *Will. Bingely*, *John Vaughton* and others, who have manifeſtly, to the obſervation of the Meeting, endeavoured to hinder my ſpeaking in Meetings, ſo cloſly ſpeaking one after another, and ſometimes making ſigns, and pulling by

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the Coat to ſtand up and ſpeak, on purpoſe to prevent my ſpeaking; and on a Firſt Day, at *Whitehart-Court* Meeting, *W. Bingely* and *Sam. Walldenfield*, broke up the Meeting before its uſual time, as is well known *VV. Bingely*, or ſome other crying out, *paſs away Friends*, after I began to ſpeak, which occaſioned a great diſorder and confuſion in the Meeting. And is it not a great ſhame and ſcandal that it ſhould come under publick obſervations, to makes ſigns one to another, by pulling him by the Coat, or Sleve, to ſtand up and ſpeak, which occaſions many to ſay, The *Quakers* can tranſgreſs their Principle when they have a mind, by ſpeaking whithout a motion of the Spirit, when they obey the outward Sign and Motion of another to ſpeak, as if the Spirits inward motion did anſver to the beck of their outward Motion; and have we not blamed it in other Profeſſions, for one to ſay to another, *Brother do ye Pray*, as being an Argument ſuch did not attend to the motions of the Spirit of God in themſelves, and to be ſure no more do they among us, who give ſigns one to another, to ſpeak in Meetings.

Fifthly, Whereas it is ſaid by ſome, and particularly by *John Vaughton* and *John Field*, which I think they will not deny; and can be proved, That thoſe who denied me in *Penſilvania*, their denying me and diſowning my Miniſtry, was enough for Friends to deny me here, and that there need no more for Friends to deny me here; for friends here, and they who denied me in *Penſilvania* are one, and they own their Judgment in diſowing me, to be a true Judgment and effectual. Now if this be ſo, and tht it be your Sence, how is it that this was not expreſſed in that Paper, called, A true Account given out at the laſt Yearly Meeting, and that Friends generally Joyned with me in Prayer, about the time of the laſt Yearly Meeting, and were uncovered when I Prayed, and that they recommended it to Friends, to be Tender and Kind to me, and to avoid all public and apparent Reflections on both ſides. But if it had been their Judgment, that I ought not ſpeak in Meetings, it had been improper to adve me to avoid all Publick and apparent Reflections, for he that ſayeth nothing in Publick, cannot be ſaid to Reflect.

Sixthly, Seeing divers owned by you, as Members of your Society, both in City and Country, do ſtill own me, as a Friend of Truth, and my Miniſtry and Teſtimony; and others diſown me, and a third ſort are in ſuſpence and doubt concerning me; I deſire you to be plain and expreſs in giving your unanimous Senſe and Judgment concerning me, either to own or diſow me, in ſuch plain and expreſs Terms, as may leave no room for any doubt of your meaning; and what paper ye give out concerning me, et it be ſigned with all your Hands, that give Judgment in the Caſe, and not laid on the Clark, that it may appear all preſent are Unanimous in th ſaid Judgment. But ye cannot give out any Paper of Judgment againſt me, for any new matter ſince the laſt yearly Meeting, until after ye have given me a fair oportunity to anſwer to all that my Accuſers bring again me: Nor can ye in Juſtice permit ſuch who have ſufficiently

ficiently Discovered themselves to be prejudiced against me, either to be Witnesses against me, or to sit among you and give Judgment in the Case, nor can it be reckoned a duely Constitute Meeting, if any owned by you to be Friends, be kept out, and Excluded from hearing and seeing, and giving Judgment in the case, and the Meeting confined to a select number of Ministers, and two sent from every County, this cannot be owned to be any True, Free and Duely Constitute Meeting, where all, or any that desire to be present, and give their Judgment are Excluded, and is plainly contrary to the Doctrine delivered by *R. B.* in his *Anarchy*, and generally approved by Friends. Now the persons I do particularly except against, either to be Evidences against me, or Judges in my Case, being manifestly prejudiced, are *Will. Penn*, *Will. Bingely*, *George Whitehead*, *John Vaughton*, *John Field*, *Sam. Waldenfield*.

Seventhly, What Sentence ye pass concerning me, I desire you to make it Publick, and let me have a true copy of it, with your particular Reasons of your censure, what it is either in matter of Doctrine or matte of Life and Conversation, that moveth you to pass any Hard or severe Censure against me, if so ye do, and not to give such bare general Reasons as some use against me, without all Proof or Evidence, in matter of Fact against me, as that I am of a wrong Spirit, Contentious, seking to break the Peace of the Church, *&c.*

And lastly, I desire to know your sence of these words, in the Paper called, A true Account of the Proceedings, given out about the time of the last yearly Meeting, wherein they advise me to clear the Body of the People called *Quakers*, and their Ministers from these gros Errors, charged on some few in *America*. If ye mean by the Body, only the Faithful, I have done it formerly in my Printed Books, declarig I never charged the Body of Faithful Friends; but if ye mean by the Body, the generality, and such generally who are under the same Profession, and not denied by them, I tell you plainly it is a most unjust and unsit thing to require it of me, because, as I know not one of many hundeds of that People, in many places, whether they be found in the Faith of these Doctrines, or guilty of these gros Errors charged on some in *America*, so to my certain knowledg, some here, even in *England* are guilty of divers of these gros Errors, which I offer to prove out of their Printed Books; and suppose any of them have corrected their Judgment, since their Printed Books, yet until they correct their Books by as publick a Testimony, as they have published their Errors, they are liable to be blamed for these Errors.

And seeing I know not any thing that any have against me, of Just Occasion, why I should be disowned by you, or my Ministry, but that the great occasion many take against me, is my zealus and conscientious Opposition to vile Errors, opposite to Fundamental Doctrines and Principles of Christianity; which I have sufficiently proved divers guilty of in *America*; and of which I offer to prove some sufficiently guilty of here

here among you, and owned by you; and for my conſcientious refuſing to hearken to the Advice, or ſuppoſe, command of them that would injoyn me to clear the Guilty, which neither God nor any good man will do, without Repentance, and diſowning their Errors; and my conſcientious diſcharge of that part of a Goſpel-Miniſtry, in reproving vile and groſs Errors in Publick Meetings; and reſcuing many places of Scripture from the Perverſe Gloſſes that ſome put upon them in Publick Meetings. If for this my conſcientious performance of my Duty both to God, and alſo to the Souls of People, I ſhall be diſowned by any Party among you, or among that People called in ſcorn, *Quakers* (for I believe I ſhall never be diſowned by the moſt Faithful and Conſcientious of that People, for my Faithful and Zealous Teſtimony to the Truth, againſt vile Errors; and that I ſhall never, by the Grace of God, give any Juſt Occaſion to any againſt me); though I cannot but be very ſorry on their Account, who ſhall ſo unjuſtly judge me, and caſt me out; yet I ſhall rejoyce, and have great Cauſe ſo to do, that it hath pleaſed God to give me a Lot amongſt others his dear Servants, who have ſuffered the like Evil Treatment by men of high Pretences, and I rely upon God's Faithful Promiſes, who hath promiſed a great Reward to ſuch in Heaven, who ſuffer for his Name's ſake on Earth; an Earneſt of which I now enjoy by his bleſſed Spirit in my heart, *John* 16. 1, 2, 3. *Iſa.* 66. 5. *Job* 31. 34, 36.

George Keith.

A Brief Narrative of the moſt Material Paſſages, &c

ON the 14th of this Inſtant the 3d month, 1695. I came to the Meeting-houſe Door, at *Grace-Church-ſtreet*, where the Yearly Meeting was ſitting, which was carefully kept ſhut by Three or Four Perſons, they refuſing to let in but Friends of the Miniſtry, and others Commiſſion'd from the ſeveral Counties and Meetings, or any other perſons whom they thought fit; and I offering to enter in, was ſtopt by the Keepers; I enquiring their reaſon, they told me I was not in Unity with Friends. I replied, I know no Meeting, as yet in *England* that hath diſowned me. But one of the Keepers proffered to go in, and acquaint the Meeting, that I deſired to have entrance, which he did; and a little after ſome came out, and told me, I was not to have entrance, but if I had any Paper, they would carry it in to the Meeting; I told them I had a Paper, but not having a Copy of it, I would not give it out of my Hand, and though I had another Copy, yet I was reſolved to give no Paper to them, to be read in their Meeting, unleſs I were preſent, ſo that Evening two of the Meeting came to my Houſe, and told me the Yearly Meeting agreed I ſhould come next day, about the ſixth hour, in the Evening, and have entrance to read my Papers, or hear it read, providing I would withdraw when derſied, which I promiſed; ſo at the time appointed I came, and was allowed to ſit at the great ſquare Table, amongthe Miniſters and Commiſſioners, that can hold about it, either fully or near double, to the number 24, whether by alluſion to the 24 Seats and Elders mentioned, *Rev.*4. But doubling the Numbers, I do not determine, only I think it ſuits not with their crying out ſo much as they were wont againſt chief Seats in the Synagogues, to erect ſuch a ſtately Fabrick, in their Meeting-Houſe at that time, it little differing from the manner of a Throne, but that it is low upon the Floor, covered with green Cloath, yet few take liberty to ſit there, but the chiefeſt in reſpect among them. After ſome time of Univerſal ſilence, I ſtood up, and declared that I had brought a Paper, which I deſired they might ſuffer to be read among them; *Jaſper Batt* much

much oppoſed its Reading, but *George Whitehead* ſtood up, and made a Speech, the ſubſtance of which was, That I had the Advice of the laſt Yearly Meeting given me, but inſtead of hearkening to it; I Printed a Paper reflecting on the Yearly Meeting the laſt year, and no wiſe anſwering the mind of the Meeting; and though I mention not the Yearly Meeting in that Printed Paper, called, *The Cauſleſs Ground*, yet it is apparent I meant them; for I recite ſome of their words; and by that which *Robert Hamay*, that came over with me, and owned our Proceedings in *America*, had Printed of Vile Reflections againſt the Laſt Yearly Meeting, it is evident I did mean the Yearly Meeting; for his Printed Paper is a Commentary upon mine. " And now (*ſaid* G. W.) if thou haſt any Paper " to offer to this Yearly Meeting, to give Friends ſatisfaction, that thou " will hearken to the Advice of the Laſt Yearly Meeting, and diſown " what thou Printed in that called, *The Cauſleſs Ground*, Reflecting on " Friends; the Meeting will hear thy Paper: Otherwiſe I think it ought " not to be heard. To which I replied: As in that Printed Paper I mentioned not the Yearly Meeting, ſo there are no words in that Paper anſwered by me, but were ſpoke by other Perſons before and after the Yearly Meeting; therefore ye cannot prove that I Reflected on the Yearly meeting. Beſide, I do not own, that that Paper, called, *A True Account of the Proceedings*, &c. was the Yearly Meetings Act, but of a Prevailing Party or Faction in it; and I do not own *Robert Hamay's* Paper to be any Commentary upon mine; he is of Age to anſwer for himſelf. I deſired him he would not Print it; and had no hand in Printing it, as I have oft formerly declared; which *Th. Elwood* wreſts, as if my Sence were, *I did not work it at the Preſs*. But this is one of his many other groſs Perverſions of my words. And as to my Paper giving ſatisfaction to the Meeting, I cannot ſay whether it will actually ſatisfie the Meeting; but I judge there is enough in it to be juſt Cauſe of Satisfaction to them; but whether it will ſatisfie I know not; the Event will beſt prove that; therefore I deſire ye will permit it to be read, I claiming their Promiſe (without any condition) to ſuffer it to be read: ſo, after ſome time, they allowed me to read it.

After I had read it, and ſome time of ſilence interveened, *Charles Marſhal* (one that abounds with his Prophecies and Predictions; but I know not if ever any of them came to paſs; but ſurely many have failed apparently) ſtood up, and ſaid, He had ſome few words of Exhortation to me, from God; and they were ſo weighty on his mind, that he was minded to come to my Houſe, and deliver them; but finding me there, he would commnnicate them; which was, To exhort me to come down to the Witneſs of God in my Heart, and return to that which convinced me at firſt, and gathered me out from among the Profeſſors, and leave all theſe Imaginations, and bury them, and be reconciled to Friends. After he had ended, I ſtood up to reply, but there was a great Oppoſition in divers, to hinder me, they ſaying, There was no need of a Reply to a

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few words of Exhortation. I answered, I hoped I might have the like Liberty to Exhort him, as he had to exhort me; so way being made, I replyed, That I was come down to the Witness of God in my Heart, and was not departed from that which convinced me, and was in Unity with Faithful Friends; but it was my desire, that both I and all of us, might more come down to God's Witness in our Hearts, and if they did so, they would do Justice impartially; and to be sure he needed very much to come down out of his Height; And for his saying, he had a mind to come to my house and deliver his Message, he had time enough, for a Year past, to have once visited me; but he never did; and if he hapned to pass by me, in the street, scarce to look to me, (though his former Acquaintance) but with scorn and disdain; so that I looked on his present Exhortation very unseasonable, especially after his many Curses and False Prophecies poured out against me in divers Publick Meetings, since the last Yearly Meeting, as is known to many; And a little after, the Meeting desired me to withdraw, which I did.

When I came before them the next day, after some silence, *Geo. Whitehead* began, and made a long Speech, repeating what he had said the day before, and adding new matter, he said, He was not forward to be the Speaker, but it being laid upon him by the Meeting, he was willing: He said, I had not only given great dissatisfaction by my Printed Paper, called, *The Causless Ground*, and by my Reflecting on Friends Testimonies in Publick Meetings, and refusing to hearken to Friends Advice, to clear the Body of the People called *Quakers*, and their Ministers, from those gross Errors, *&c.* but by the Paper I had given in Yesterday, I had greatly increased the dissatisfaction in Friends against me, I charging Ancient Friends in the said Paper, and who have been always owned by Friends, as Faithful Ministers, with high Charges; and not them only, but the Second Days Meeting also, and had taken upon me to Judge Ancient Friends and Brethren, and the Second Days Meeting; yea, and all Friends that will not say as I say: And for me to oppose my self thus generally to Friends, and judge them all, as I had done, was a great dissatisfaction, and did bespeak, or prove me very far declined from Friends, and from a true inward sense of Truth. After he had spoke a great while, to the same purpose, but chiefly finding fault, that I had excepted against some of the most Antient, and most approved Friends of the Ministry, as not being worthy either to be my Judges, or so much as Evidences against me; after some time of silence, in great coolness I replied to him: It cannot be expected, That I can Reply to every thing particularly in this long Discourse of *G. W.* It were better to speak but to one thing at once; I cannot remember all the particulars, but so far as my Memory serves me, I shall endeavour, by God's assistance to answer to some of the chief things. I deny that I have as yet judged all Friends, I reserve to my self a Judgment of Discretion, as a private person, the due priviledg of every true Christian; but why is it thought such a crime in me, to lay my Complaint be-

before this Meeting, againſt ſome particular perſons, who have greatly injured me, and abuſed me; and why ought not my Complaint to be heard againſt them, as theirs is heard againſt me. The Advice of that, called the Paper of the laſt Yearly Meeting, was that Friends ſhould be tender and kind to me, and to avoid Reflexions on both ſides. It will appear to be great partiality, only to examine, whether I have kept to this adviſe, or tranſgreſt it; and not alſo to examin impartially, whether theſe that have reflected on me in Publick Meetings, and have interrupted me in my Teſtimony in Meetings, and falſly accuſed me, as *William Penn* ſome Weeks ago, did at *Ratcliff* Meeting, calling me, in the open Meeting, *Apoſtate*, and an Enemy to Truth and Friends. Have I not juſt cauſe to except againſt ſuch, as being either Judges, or Evidences againſt me, and particularly againſt thee *George Whitehead*, whom I can ſufficiently prove greatly prejudiced againſt me? And as for that other part of the Advice, ſaid to be given by the laſt Yearly Meeting, *viz.* That I ſhould clear the Body of the People called *Quakers*, and their Miniſters, charged on ſome in *America*; to this I have ſome things to ſay; and firſt I would have you to conſider, that Advice is one thing, and Command is another, even as *Paul* diſtinguiſheth in the caſe of ſingle Life, when he giveth his Advice or Judgment, but no command in that Caſe, 1 *Cor.* 7. 25, 40. And ſurely *Paul* was not ſo ſevere, to diſown them that gave not obedience to his Advice; and I know no Church, nay, not the Church of *Rome*, that is ſo ſevere as to diſown them that will not hearken to her Advice ſimply, if they obey her Commands. I find not that the Yearly Meeting Paper, ſo called, gave me any Command in this caſe, and therefore no Tranſgreſſion. But again, as I have declared in my late Paper to you, I want to know what ye mean by the Body of the People called *Quakers*, and their Miniſters; if only the Faithful, I never charged them, and have again, and again cleared them in print; but if ye mean all that go under the ſame profeſſion, of *Quakers*, not diſowned by you, I ſay, that is a moſt unfair, and unjuſt thing to require of me; for as I know not one of many hundreds of that People in divers Places, nor their Faith, whether it be ſound or unſound in theſe matters, ſo to my certain knowledg, ſome of great note among you, yea here ſitting before me (pointing to *W. Penn*, *George Whitehead*, and *John Whitehe*[illegible] but not mentioning their Names) are guilty of ſome of thoſe groſs Errors charged on ſome in *America*; and how can I clear them that are thus guilty, until they Correct theſe groſs Errors in their Printed Books, that are ſtanding Evidences againſt them; and what Juſtice could I expect, that theſe being the leading men at the laſt Yearly Meeting, ſhould fairly or ſufficiently Condemn theſe mens groſs Errors in *Penſilvania*, charged on them, when they themſelves are guilty of the ſame, as I offer to prove out of their Printed Books, never retracted by them. But by this my free Diſcourſe, many in the Meeting began to be very uneaſy. After I had ended, *George Whitehead* began again, and reſumed ſome Heads of my Diſ-

courſe; he told the Meeting the word Adviſe had a twofold ſignification, one when it was relating to an indifferent matter, another when it related to that which was a Command of God, to wit, to keep in Unity with Friends, and in Charity and Peace, and not to break the Peace of the Church by contentions, and expoſing Friends to the World. Next, as to my Queſtion about what they meant by the Body of the People called *Quakers*, he wondred I could pretend ignorance in that, ſeeing I had Printed divers Books, in defence of the Body of that People, and had anſwered the Books of Adverſaries againſt them, which Friends well received and encouraged me therein; and yet after all this, to pretend to be Ignorant, what was meant by the Body of the People called *Quakers*, was to him very ſtrange. But however, he would tell me what they meant by the Body; Firſt, they meant none who had broke themſelves off from Friends by their evil Contentions and Strivings, and walked not in Charity and Peace with Friends; But by the Body they meant all who walked in Unity with Friends, in the ſame Profeſſion with them, and were Charitable and Peaceable; and here he ſpake much in Praiſe of their Unity, that had been preſerved among them, notwithſtanding of the endeavours of many to break it.

To this I replyed, thou miſtakes the Caſe, *George Whitehead*, I refuſed not to hearken to the Advice of Friends, ſo far as it was a Command of God, but ſo far as it adviſed me to do what is contrary to God's Command. I own I ought to Live in Unity, Charity, and Peace with ſound and Faithful Friends, but it is no breach of that Unity to reprove Errors publickly Preached in our Meetings, and to reſcue many places of Scripture from the Perverſe and Corrupt Gloſſes of Ignorant Men, and if contending for Truth, and hard words be an Argument of want of Charity, none have been greater contenders, than many of the People called *Quakers*, not only amongſt other Profeſſions, but even among themſelves, before they diſowned one another.

The Advice given me, to clear the Body of that People of all groſs Errors, when I know ſo many guilty, even ſuch among you, as are owned moſt to be in Unity, is a moſt unjuſt thing to require of me, and if for this I muſt be diſowned, I ſhall reſt well ſatisfied. Next, as to the ſenſe of the Word, *Body of the People called Quakers*, I have been a Preacher and Writer among that People, and a Labourer among them, theſe thirty years paſt, and I never underſtood, that all deſerved to be called the Body, that did but outwardly profeſs Unity with Friends; I am not ſuch a Novice, as not to know that it was the Senſe of many Friends, as well as my ſenſe, that many Profeſſed Truth with us, and made a Profeſſion of Unity, that were not in it, and were not in the Poſſeſſion of the Life and Power of Truth, whereof they made an outward Profeſſion. And as for the Unity of them here away, that ſome ſo much boaſt of, there is no ſuch great cauſe, ſo to glory and boaſt of Unity.

One thing *G. Whitehead* much inſiſted upon of my being changed, or at leaſt ſo appearing, ſince the laſt Yearly Meeting, for then I ſeemed to be very much concerned, and deſirous not to be broken off, and diſjoynted from Friends, but now it appeareth to him, and others, that it is a very indifferent thing with me, to be diſowned by Friends; To this I replied, That he did in that, as in other things, miſ-repreſent the Caſe; it is no matter of indifferency to me now, but of great weight and moment, both with reſpect to you, and me; firſt, with reſpect to you, If God ſhould permit you to be ſo blinded, as to diſown me, without any juſt cauſe on my part, but ſimply my bearing my Faithful Teſtimony to the Doctrine of Chriſt, and againſt the groſs Errors of ſome among you; this to me is no indifferent thing, on your Account; next, as to me, That is no matter of indifferency, for if I be diſowned by you, for well doing, as I ſhall be very ſorry for you, ſo I ſhall greatly rejoyce on my Account, becauſe of the Spiritual Advantage I hope to receive thereby, relying on the Faithful Promiſe of Chriſt, *Matth.* 5. 11, 12. About this time, there being a great Commotion in the Meeting, by reaſon of my free and bold Speech (which ſome are pleaſed to call Paſſion, and Railing) *William Penn* ſtood up, deſiring Friends to keep down to the Senſe, for by that they were to judg of this Diſorderly Spirit, or Perſon, who had accuſed *George Fox*, and other Antient Friends Writings, and may be (ſaid he) he may pick up ſome things here and there in them, to Criticiſe upon.

After he had done, I ſaid to him, *William Penn*, Thou may be aſhamed ſo falſely to Accuſe me, in the face of the Meeting. I ſaid nothing of *George Fox*, nor had I him at preſent in my Remoteſt Thoughts, I only mentioned ſome here preſent; but *George Fox* is not here, at leaſt, viſibly preſent; and for your pretending to Judg me by your ſenſe, without giving me any fair Tryal, or bringing any New matter againſt me, either in Doctrine or Practiſe, to prove againſt me Face to Face, by plain external Evidence, in your ſo doing ye will make your ſelves Ridiculous in the face of the World; we are here ſet, as upon a Stage before God, Angels and Men; and if ye paſs any Judgment againſt me, by your pretended inward Sence, ye will be ſufficiently diſcovered, what unjuſt men ye are. And I ſay to thee *William Penn*, it became thee not, ſo to abuſe me in an open Meeting at *Rateliffe*, calling me an Apoſtate, and an open Adverſary to Truth and Friends. I am thy Elder Brother, and was a Preacher among the *Quakers* before thou was a *Quaker*; though thou, and ſome others, of latter years, have lifted up the Heel againſt me. *William Penn* replied, Thou boaſteſt of thy Antiquity, which I ſhould not do, were I in thy caſe. I Anſwered, I boaſt not of my Antiquity, but by thy own words, and the words of G. *W.* Antient Brethren ſhould be Regarded, and not run down by others of latter years, as thou and others ſeek to do, though ye have nothing juſtly againſt me.

I in-

I intend not to let it pass, thy publickly accusing me to be an *Apostate*, but to put thee to make it good, in the Face of the Nation, [that is his own Character, not mine, for I can prove him in the *Apostacy* from some of the chief Fundamentals of the Christian Doctrine.] *William Penn* Replied, He would Answer me in the Face of the Nation. [So let this his promise be remembred, the event, I hope, will prove it, how badly he will acquit himself]. I told him he had sufficiently shown his prejudice against me, and how unfit he was to be my Judg.

Then he began to tell in great heat, what he had born of me, even more than what he might have born of Fifty Persons, of my greatness. [But I contend not with him in Greatness, but in the cause of Truth, which is greater than all his Greatness, not only Fifty Fold, but Infinitely] and how much he had Laboured to qualify Friends towards me, in order to a Reconciliation, and how he had Writ in my Favour, to them in *Pensilvania*. This last I acknowledged to be True, but how real he was in his favour, either then or since, time has sufficiently discovered, having Opposed me, and Accused me in several Private Meetings, as well as of late Publickly at *Ratcliffe*, and Haranging against me, as I was told, in my Absence, at the last Yearly Meeting, which some present greatly blamed. And some putting *William Penn* in mind, to give an Account to the Meeting, of his manner of Opposition, to me at *Ratcliffe* Meeting, and what just cause he had so to Treat me; He began, and told the Meeting what he spoke, by way of Opposition to me at *Ratcliffe*, was not till after I have abused, not only him, and Friends there present, but had abused Friends in general, and had distinguished my self from them, by saying of them, they did put such a gloss on that place of Scripture, 1 *John* 1. 7. *The Blood of Jesus Christ his Son cleanseth us from all sin*, and by charging Friends in general, and saying, he would prove it out of their Books, that they denied, That the Blood of Christ's Humanity did with God Expiate for Sin, and said *William Penn*, though I was much spent in the Meeting by my former Testimony, yet after he had so abused Friends in general, I was raised up in such a Transport, so that I was carried beyond my self, not knowing whether I was sitting, standing or kneeling; but I was in no Passion, the glorious Power of God, which I felt, did so Transport me, that I confess I gave Judgment against him, and saw no need of staying, till a Quarterly or Yearly Meeting should Judg him, seeing he had Judged us all, and plainly distinguished himself from us; at which I confess I was much moved, and had scarce patience to hear him assert such gross Falshoods, and to father his Transport of sinful Passion upon the Spirit of God, which God forbid I should ever do.

And

And after *William Penn* had done, I replied, That was moſt abominable in him, and blaſpheming (though not againſt the Holy Ghoſt, I hope) to father his moſt ſinful Paſſion (calling it a Tranſport) upon the Glorious Power and Spirit of God, a thing but too familiar with him, and many others of his Aſſociates. It could be no Divine Tranſport falſly to accuſe me, of that whereof I was not guilty. But he gives you a moſt falſe Relation in matter of Fact; He ſaith, he did not oppoſe me, and judg me, until after I had not only abuſed him, and Friends there preſent, but had abuſed Friends in general, and had diſtinguiſhed my ſelf from them, by ſaying of them, They did put ſuch a Gloſs on that place, 1 *John* 1. 7. *The Blood is the Life, and that Life is the Light within.* But I neither charged him, nor any called a *Quaker*, at that time, for putting ſuch a Gloſs upon that place, though I can ſufficiently prove, That both he and others have put that Gloſs on it at other times.

And though I ſaid, I could prove, out of ſome of their printed books, That they did not own, That the Blood of Chriſt's Humanity was that which did with God expiate for ſin; yet I charged only ſome particular perſons called *Quakers*, but not the people in general; therefore his Information was falſe in the main.

In the Concluſion of my Diſcourſe with them, among others, *Francis Camfield* preſſed much, That ſilence ſhould be made, and let any who were diſſatisfied with the Laſt Years Judgment, declare their diſſatisfaction; and if they did not, they were not honeſt men. To which I replied, Although it paſſeth for a Proverb, *Silence is Conſent*, yet ye know it is not always true: How oft in Meetings, when things are carried by a prevailing Faction, or Party, againſt Truth, Right and Juſtice, Perſons will be ſilent, through fear of diſpleaſing, yet are not ſatisfied, but go away grieved and wounded; and this ye are not ignorant of? what ſayeſt thou to it, *Francis Camfield*, knoweſt thou not that it is ſo?

FINIS.

A *Short List of the Vile and Gross Errors of* Geo. Whitehead, John Whitehead, *and* William Penn, *&c.*

Friendly Reader,

I Design only to give thee at present, this short List of these mens gross and vile Errors, opposite to some of the Fundamental Doctrines of Christianity, reserving a more full Account of both their Errors, and some others in high esteem with them, to another Opportunity, with a due and impartial Correction of them; wherein I purpose also, God willing, (if he shall be pleased to prolong my Life and Health, and afford me his Gracious Assistance) impartially to publish, together with the said Correction, some short Explications, and also Emendations, where I see need, of some Words and Passages in my former Books; for upon a Review of my former books as the Book of *Immed. Revel.* the Book of *Universal grace*, the Rector corrected, and Truth defended, I freely acknowledge. I have found some Passages and Words, that not only need some further Explanation. but even in some part an Emendation and Correction. And I thank Almighty God, that has not only given me to see them, but has given me that humility of heart, and Love to Truth, and Regard to the Salvation of Souls, that I can freely both acknowledge and correct my former mistakes, after the Example of some Worthy Ancients. And had these men, that are turn'd my so implacable Enemies, for my zealous and free opposing such gross Errors that I found them here, as well as others in *America*, guilty of, and which those in *America* had suckt in out of their Books, had but had the like Humility, and Love to Truth, and Regard to the Honour of God, and Salvation of Souls, instead of hating and excommunicating me, for my Opposition to those Errors, they would have loved, and embraced, and encouraged me, and gone before me in their good Example, to have openly corrected them; But *Old Self* prevailing

in them, would not permit them to do any ſuch thing; a plain Evidence they Love the Praiſe of men more than the Honour of God and Salvation of Souls; and the Conceit that they had begot the People generally into, that all what they preached and printed was from the infallible Spirit; and that they were altogether of a ſound Mind and Judgment in all parts of Chriſtian Doctrine, tending ſo much to ſupport their Praiſe and high Eſteem and Admiration, among their too credulous Followers, being to be contradicted, if they ſhould acknowledge their former Errors, and unſoundneſs of Faith in theſe great matters; This is the Pinch and Difficulty at preſent, and rather than acknowledge their Fallibility and groſs Miſtakes, and pernicious Errors touching Fundamental Doctrines, they reſolved to cloak and cover all theſe groſs Errors, both of them in *America*, as well as their own, and the more ſafely to hide themſelves, they now begin to Preach contradictory to their former books, in divers things, but will not own any ſelf-contradiction, pretending there is none. But withal, they mightily charge me with my Contradictions to my former Books; To which I can, and do thus anſwer: 1. If in any things or words, I do contradict what I have formerly Printed, I am willing moſt freely and cordially to correct my former miſtakes; for I never judged my ſelf abſolutely infallible; but as my own former books have plainly declared, I did judge both my ſelf, and all others now Living, liable to miſtakes; and I far rather, upon Divine Illumination, and ſound Conviction, contradict my former books, than perſiſt in any known Error.

But, 2*dly*, Upon the moſt impartial ſearch that I have made, I find not any cauſe to correct either my Judgment or Books, as touching any of the great Doctrines and Principles of the Chriſtian Religion; nor do I know that I am of another Faith in any One Principle of Chriſtian Doctrine, contrary to what I believed, ever ſince I went under the Profeſſion of a *Quaker*, ſo called. The Words and Paſſages generally, if not univerſally, that I find cauſe to correct, not being ſo much relating to the Truth of Principles of Chriſtian Doctrine, as to ſome places of Scripture unduly applied, to prove, or defend things that were Truths, but did not really prove theſe Truths, either by expreſs words, or yet by any real, and true and proper conſequence, or Relative to ſome other Leſſer and more Circumſtantial Matters. But as to the Fundamental, and otherwiſe great Articles of the Chriſtian Faith, I thank my gracious God, that I have been well preſerved, and have not found any thing, in any of my former or latter books, contradictory to any One Fundamental Doctrine of the Chriſtian Faith; and I wiſh I had not found too much juſt Cauſe to blame others, for their great Errors in Fundamental Doctrines; and had they been ſo humble as to have Corrected their own Errors, I had not thus expoſed them; and if any ſhall judg it to be an *Act* of Prejudice, or Malice in me, thus to Expoſe them, after due warning given in private to moſt of them, and after they have thus publickly diſowned me, I have this comfort, that they judg a miſs of me, and that nothing of

Prejudice

Prejudice or Malice hath moved me to this undertaking, but love to Truth, and Men, and next to the Honour of God, the regard to my Chriſtian Name and Reputation, which theſe men have ſought to ſlay, and by ſo doing, to expoſe me, and my Family to outward want, and neceſſity; but I truſt in God's Mercy, their deſign will be diſappointed, and God will in due time, clear me of that cloud of unjuſt Infamy, they all ſeek to cover me with, and that he will plead my righteous Cauſe, for to him I do commit it.

But now to proceed to give the ſhort Liſt I promiſed.

All ſincere Chriſtians believe that by that bloody Sacrifice of Chriſt upon the Croſs, through Faith in him, they are cleanſed from their ſins, and that by the Blood of Chriſt, by which true Believers are ſaid both to be Juſtified, and Sanctified, is to be underſtood the real and true Blood of Chriſt's Body that ſuffered on the Croſs, which *George Whitehead* calleth Viſible and Material Blood, and poſitively denieth that the Saints are cleanſed by that Blood, and giveth divers Reaſons of his poſitive denial, (all which are moſt falſe and abſurd).

Firſt, becauſe that Blood is not in being, giving for his Authority *W. Burnet*, pag. 40. of his Book.

2dly. Becauſe the Blood that came out of Chriſt's Side, when peirced by the Spear, was not ſhed by Chriſt, the ſhedding of it was no Act of Chriſt, but of a wicked Soldier, and therefore not Efficacious, or Meritorious, for remiſſion of Sin, or cleanſing from Sin.

3. Becauſe, as the New Covenant is inward and Spiritual, ſo is the Blood of the New Covenant, but ſo was not that Material Blood, and the *material Blood* of the Beaſts that were Offered in Sacrifice under the Law, was not a Type of that *material Blood* that was ſhed upon the Croſs, for that were to ſay, one Type was a Type of another, See *G. W.* his Book called, *The Light and Life of Chriſt within, in Anſwer to* W. Burnet, *a Baptiſt Teacher*; And this Antichriſtian and wretched Doctrine, he giveth out, as the *Quakers* Principles; withal, telling the *Quakers*, ſee no need of Directing men to the Type, for the antitype, *viz.* Neither to the outward Temple, nor yet to *Jeruſalem*, either to Jeſus Chriſt, or his *Blood*, knowing that neither the Righteouſneſs of Faith, nor the word of it doth ſo direct, *Rom.* 10. And a little after he ſaith, And where do the Scriptures ſay, the Blood was there (*viz.* at *Jeruſalem*) ſhed for Juſtification, and that men muſt be directed to *Jeruſalem* to it? See his pag. 38. 39, 59, 60. Agreeable to this is that Doctrine publiſhed by *W. Penn* in his Part of the *Chriſtian Quaker*, p. 97. *This Seed* (ſaid he) viz. *the one Seed Chriſt* (as he calleth him there) *muſt be Inward and Spiritual, ſince one outward thing cannot be the proper Figure or Repreſentation of another; nor is it the way of Holy Scripture ſo to teach us, the outward Lamb ſhows forth the inward Lamb, the Jew outward, the Jew inward.* If this be not as plain a denial of Chriſt to be any outward Being, having any bodily Exiſtance without us, I know no *Engliſh*. He goes on, at a moſt Antichriſtian

rate, to prove that this Seed of the Woman that bruiſeth the Serpent's Head, was not Chriſt's Body, or what he had from the Virgin, ſtrictly conſidered as ſuch.

2dly, (Saith he) 'It is clear from hence, the Serpent is a Spirit; now 'nothing can bruiſe the Head of the Serpent but ſomething that is alſo 'Internal and Spiritual, as the Serpent is. But if that Body of Chriſt 'were the Seed, then could he not bruiſe the Serpents Head in all, be-'cauſe the Body of Chriſt, is not ſo much as in any one, and conſequent-'ly, the Seed of the Promiſe is an Holy and Spiritual Principle of Light, 'Life and Power, that being received into the Heart, bruiſeth the Ser-'pents Head, and becauſe the Seed, which cannot be that body, is 'Chriſt, as teſtify the Scriptures; the Seed is one, and that Seed 'Chriſt, and Chriſt God over all Bleſſed for ever; we do con-'clude, and that moſt truly, that Chriſt was, and is the Divine word of 'Light and Life, that was in the beginning with God, and was and is 'God over all, bleſſed for ever. But as it is readily granted by all true Chriſtians, that Chriſt is God, ſo by Chriſt, as he is called the Seed of the Woman, and the Seed of *Abraham*, in whom all Nations of the Earth are bleſſed, is underſtood, Chriſt not as he is God only, or the word only; for it is wonderful blindeſs,or inconſiderateneſs to ſay, God is the Seed of the Woman, or the Seed of *Abraham*, without any reſpect to the word *becoming Fleſh*, or *taking Fleſh*; But it is neither the Body of Chriſt, ſtrictly conſidered, nor the Soul of Chriſt, ſtrictly conſidered, without the Godhead, nor the Godhead ſtrictly conſidered, without the Soul and Body of the Manhood of Chriſt, that is the Seed of the Woman, or Seed of *Abraham*, but the Godhead and Manhood joyntly conſidered, and moſt glorioully united.

And his third Argument is as unchriſtian as the other two, *viz.* becauſe the Seed bruiſed in good meaſure, the Serpents Head, in the Holy Men and Women of all Generations, before that outward appearance, this is a Truth, but the Conſequence he draws from it, is a notorious Falſhood, and a moſt Antichriſtian Doctrine, *viz.* That therefore the Seed of the Woman, and the promiſed Seed of *Abraham*, figured by the Types and Figures of the Law, as the Paſcal Lamb, *&c.* was not any outward thing, or perſon, but an Holy and Spiritual Principle of light, Life and Power and at this rate Chriſt was not a Lamb without, nor a Man without, but a Lamb within, and Man within. And though he pretendeth to overthrow his Adverſaries Opinion, *viz.* Some called Baptiſts and others, yet he Fighteth againſt his ſhadow, by limiting the queſtion, by the phraſe ſtrictly conſidered, for I know no Baptiſt that ever ſaid, the Body ſtrictly conſidered, *i. e.* without the Soul of the Man Chriſt, and without the Godhead, is Chriſt, or that promiſed Seed of *Abraham*, and Seed of the Woman. And though Chriſt did not become the Seed of the Woman. according to the ſenſe of that place of Scripture, *Gen.* 3. until the fulneſs of time, that he was made of a Woman, yet ſeeing that Di-

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vine Power, that inwardly did deſtroy the Power of Sin, and Satan in true Believers, in him that was promiſed to come, was the real Power of him, that was to come, and the gift of it, was the real purchaſe of his moſt Holy and Perfect Obedience unto Death; when he came; it is truly ſaid, That he bruiſed the Serpents Head in all true believers in all Ages. And thus having ſhewed the Antichriſtian Doctrine of theſe 2 great Champions, that have appeared againſt me, to give out this Nameleſs *Bull of Excommunication*, in ſome Particulars, that are Fundamental Articles of the Chriſtian Faith, I ſhall in ſhort preſent to the Reader's View, the Antichriſtian Doctrine of the Third Champion, *John Whitehead*, not only contradicting the plain Doctrine of the Holy Scripture, in a Fundamental Article of Faith, but alſo contradicting his Brother *William Penn*; for *William Penn* ſaith, the Body of Chriſt is not ſo much as in any One; but *John Whitehead* ſaith indeed, That Chriſt hath a Body, or is in a Body ſuitable to his Spirit, conſiſting of heavenly fleſh and bone; and doth not deny, that Chriſt has any Body now beſide his Church; but he confeſſeth he hath ſeveral times denied, that Chriſt hath now a body of fleſh and bones circumſcript or limited in that Heaven which is above, and out of every man on Earth. See *pag.* 40,41. of that book called, *The Quakers Refuge*; the Poſtſcript of which is here cited: And he ſaith plainly, Whereſoever the Spirit and Life of Chriſt is, that is in the body of Chriſt; and thus, as he owneth that Chriſt has a body that is not the Church, yet he owneth no other body (beſide his Church) that is circumſcript, and out of every man on Earth; And yet not only *W. P.* ſaith, The body of Chriſt is not ſo much as in any One: a plain contradiction to *John Whitehead*. But *George Whitehead*, in his Printed Poſtſcript, in anſwer to W. H. queries, in the book called, *The Malice of the Independent Agent Rebuked*, ſaith, concerning the fleſh (of Chriſt) that was raiſed from the Dead, it is ſo far circumſcribed, or incompaſſed in the Heavens, as it's capable of, and as is proper to it; and though it be ſpiritual, and glorious, yet a body; and therefore not in every place where God is. To be Omnipreſent is only proper to God, and not to bodies: See how like *Sampſon's* Foxes, though tied by the Tail, their Faces look contrary.

Again, In the Collection of *Stephen Criſp's* Treatiſes, commended and ſigned by *George Whitehead*, *John Whitehead*, *Francis Camfield*, *John Vaughton*, *W. Bingley*, *John Field*, my chief oppoſers and adverſaries, and others, ye have theſe following groſs and abſurd paſſages, moſt offenſive to Chriſtian Ears, concerning Chriſt's Generation in time, and expiation of ſin by his Blood.

In his Treatiſe called, *The Backſlider Reproved*, being a Reply to one *Robert Cobbet*, he blameth the ſaid *R. C.* for affirming (pag. 194.) that to be the Seed of Promiſe, which came by Generation, of and from the Properties of *Mary*. He further adds, Is not that the Seed of Promiſe mentioned in *Iſaiah* 9. 6. who is called *the mighty God, the everlaſting Father, the Prince of Peace*. And what is *Mary*, the Mother of God; this

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will pleaſe the Papiſts well; and where is thy Scripture to prove that Jeſus the Saviour was Created.

And pag. 197. he ſaith, But indeed we never believed him to be produced by Coagulation, as *R. C.* doth, nor by the Generation of and from the Properties of Man in *Mary*, for then ſome might have declared his Generation, which the Scripture ſaith, *who can do.*

Obſ. 1. It is denied here by *S. C.* That that was the Seed of Promiſe, which came by Generation, *&c.* This is plain contrary to *Matt.* 1. 1. The Book of the Generation of Jeſus Chriſt the Son of *David*, the Son of *Abraham.*

2. As it is Evident from Scripture, ſo it is the conſent of all ſound Chriſtians, That Chriſt was the Son of God by an eternal Generation, before the World began, and the Son of *Abraham* and *David*, by Generation in the fulneſs of time, and though this Generation was Miraculous, yet it was of and from *Mary*; therefore he is ſaid to be made of a Woman.

3. His denying that Jeſus the Saviour was Created, or calling for Scripture to prove it doth ſufficiently prove, that he underſtands Chriſt only to be God, and wholly excludes the Manhood of Chriſt, from being Chriſt, or any part of him.

4. That Prophecy in *Iſaiah* 9. 6. *Unto us a Child is Born*, &c. which is a plain Prophecy concerning Chriſt's Birth in the fulneſs of time, he plainly denieth it to be underſtood of Chriſt as he was born of *Mary.*

5. I believe with all ſound Chriſtians, againſt Jews and all Infidels that he who was born of *Mary* is that Child or Son, given, who is both God and Man, and yet one Lord Jeſus Chriſt; and though none can fully and in all reſpects declare either the Generation of Chriſt, before the time of this World was, or his Generation in the fulneſs of time, yet in ſome degree, and reſpect, it hath been declared both by the Prophets and Evangeliſts and Apoſtles, but none ought to declare it, but Holy Men, to whom it hath been, in ſome meaſure, Revealed.

6. I find that not only *S. C.* but *G. W.* quarrels with that Expreſſion, calling *Mary* the Mother of God, as if it were Popery. But are they wiſer than the Holy Ghoſt, who giveth theſe Names to the Child that was to be born according to *Iſaiah's* Prophecy, wonderful Counſeller, the mighty God, *&c.*

Again, in the ſame Treatiſe, (pap. 192.) concerning the Blood of Chriſt's Humanity, he ſaith.

And then again, concerning the Blood that ſaves and does away ſin, hear what *R. C.* in his 11. pag. ſaith, *My Brethren, you are bought with a price, not of blood of Bulls and Goats, nor Heifers of a year old, but by the Blood of God.* But in his 13. pag. he is of another Opinion, and ſaith quite contrary; theſe are his words, *viz.* which blood being the Blood of his Humanity, as he was Creature, was that which did with God expiate for ſin; ſo now which of theſe two Doctrines ſhall we believe, that

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we are ſaved by the Blood of God, or Blood of the Humanity, or ſhall we ſuppoſe them to be both one, and ſo God to be Human, and ſo the Doctrines indifferent. *R. C.* will do well to clear up theſe things, or own his Condemnation, upon his folly and preſumption.

Obſ. There needs little obſervation to demonſtrate how unſound, and unſavory theſe words are; but ſome, to excuſe them, ſay they are only by way of Query; but it is a plain caſe, he not only querieth, but poſitively affirmeth, that to ſay we are bought by the Blood of God, is quite contrary to ſay, which Blood, being the Blood of his Humanity, as he was Creature, was that which with God did expiate for Sin, ſo that it is clear, as *S. C.* did hold them to be two Bloods; he did hold Expiation not to be by the Blood of the Humanity, whereas the Blood of the Man Chriſt, is called the Blood of God, becauſe Chriſt, whoſe blood it was, was and is both God and Man.

2*dly*, Whereas *S. C.* putteth *R. C.* to own his Condemnation upon his folly and preſumption; this is no query, but a poſitive affirmation. Now *R. C.* his ſuppoſed folly and preſumption charged by *S. C.* was, That he ſaid the Blood of God did expiate for ſin, the which was the Blood of the Humanity of Chriſt: But this is a ſound Aſſertion, and to contradict it is folly and preſumption, for God hath not Blood, ſtrictly conſidered, being a pure Spirit; but the Blood of Chriſt is worthily called the Blood of God, becauſe Chriſt is not only Man, but God alſo: And like to this is that place, 1 *John* 3. 16. Hereby perceive we the love of God, becauſe he laid down his Life for us; this He is Chriſt, who is not only Man, but God alſo, and yet one Lord Jeſus Chriſt the Immanuel.

1. *An Additional Liſt to the Former.*

G. Whitehead ſaith in his Printed Book, the Light and Life of Chriſt within, *&c.* pag. 64. The ſhedding of that Blood *let out* by the Spear, was an act of a wicked Man, and the Spear an Inſtrument of Cruelty, which to *lay* the Meritorious Cauſe, or ſtreſs of Juſtification upon, *is falſe Doctrine.* For there is a great difference betwixt Chriſt's Offering up himſelf by the *Eternal Spirit*, a Lamb without ſpot with God, and the Acts of Wicked Men inflicted upon him, as it's ſaid, by wicked hands they put him to Death.

Obſ. Here not *only he Excludes* the ſhedding of that *Blood*, but the Death of Chriſt, and *all his bodily Sufferings* from being concerned in that Offering, and ſo chargeth *falſe Doctrine* upon the *Holy Scriptures*, that attributeth the making Peace betwixt God and us, to Chriſt by the *Blood of his Croſs, called ſo*, becauſe it was that *Blood* that was ſhed, when he ſuffered on the Croſs; and the Scripture ſaith, *He was wounded for our Tranſgreſſions*, &c. *And by his Stripes we are healed*, which doubtleſs are to be underſtood of his Bodily Sufferings, as well as of the inward Grief of his Soul. And it is a great undervaluing of Chriſt's *Sufferings* and *Death* and *Blood*, that becauſe by wicked hands men put him to Death, that there-

therefore his *Death*, *Sufferings* and *Blood* was not Meritorious, for though the *violent Death* of the Martyrs was not Meritorious for Remiſſion of our ſins, yet it was precious in the ſight of God, and had great acceptance with God; and at this rate of G. *W*'s carnal Reaſoning (I am ſure the Light of Chriſt in him never taught him ſo to reaſon; but a dark carnal Spirit, more like a ſcoffing *Celſus*, who wrote ſlightingly of Chriſt againſt the Chriſtians) not only all the Martyrs ſufferings, but all Friends ſufferings, and his own ſufferings alſo (who I heard was once Whipt for his Profeſſion) was of no value, being Inflicted by Wicked Men. And tho the Blood that came out of Chriſt's ſide, when the Soldier Peirced him, was ſhed after he was Dead, yet that doth not hinder, but it was of the ſame value with that Blood of his, that was ſhed before his Death, and with all his other Sufferings; and when Chriſt ſaid to his *Diſciples*, before his Paſſion, *Take, eat; this is my Body, and this Cup is the New-Teſtament in my Blood, ſhed for the Remiſſion of the Sins of many*, as all Proteſtant and ſincere Chriſtians hold, as by his Body, he meant his real Body, whereof the Bread was a Figure; ſo by his Blood that was ſhed, he meant his real Blood, whereof what was in the Cup was a Figure, and by a Figure, called, *Enallage Temporis*; he ſaid of his body, *This is my Body broken for you*, &c. *And this Cup is the New Teſtament in my Blood, ſhed*, &c. Tho the thing was not then done, but ſoon after was done; and tho our bleſſed Lord in his bodily Sufferings was wholly paſſive, yet his obedience to the will of his Father, which was a moſt Holy and Perfect Obedience, in his moſt Holy and Perfect Reſignation, and Patience in his exceeding Love, both to his Father, and alſo to Men in his moſt profound Humility, and all other moſt excellent Virtues, that God did regard in his Sufferings chiefly, and that was ſo highly Meritorious, yet the Blood, and the ſhedding of it is mentioned in Scripture, becauſe he could not be a true and proper Sacrifice, without his Blood had been ſhed, for without ſhedding of Blood there could be no Remiſſion; and though his Death and Sufferings and Blood were all Valuable, and precious in God's Sight, yet his Obedience was chiefly conſidered, as it is ſaid, becauſe he humbled himſelf and became Obedient unto Death, therefore God hath highly *exalted him*, &c. And his Obedience, Blood, Death and Sufferings, are jointly to be conſidered by us in that great Work of our Redemption.

Again, In the forecited Book, pag. 58. He excuſeth theſe moſt Blaſphemous words of *Sol. Eccles*, which were, The Blood that was forced out of him by the Soldiers, after he was Dead, who before that bowed his Head to the Father, and gave up the Ghoſt, I did ſay that was no more than the Blood of another Saint. *G. Whitehead* to excuſe this gives three Anſwers.

1. He ſaith, now to theſe words, *viz.* No more than the *blood* of another Saint, his intent was, as to Papiſts, and you whoſe minds are carnal, who oppoſe the Light within.

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Secondly, he ſaith, and alſo ſimply, as to the eſſence of the blood; which you do not ſay is ſtill in being, but not as to the ſpiritual virtue which is ſtill in being. And a little after he argueth thus in the ſame page: And ſeeing that the children had fleſh and blood, and Chriſt took part of the ſame, if the ſame, how was it more; or another ſimply as to the matter of blood?

His third anſwer is, that he owns the blood ſhed in one ſenſe, was more then the blood of another Saint (tho not in the matter of it as to the viſible) in that it had a peculiar ſignification, &c.

Obſer. As to his firſt anſwer, that his intent was, that that blood was no more than the blood of another Saint, as to *Papiſts*, and *Baptiſts*, whoſe minds are carnal, who oppoſe the light within; here is a plain denyal, that Chriſts death, and blood ſhedding was of value for all men; *Papiſts*, and *Baptiſts*, and all others are excluded, whoſe minds are carnal, and who oppoſe the light within. We had wont to blame the narrowneſs of them, that ſaid Chriſt dyed not for all men; and ſhed not his blood for all, but *G. W.* here excludeth *Papiſts*, and *Baptiſts*, and all others whoſe minds are carnal, who oppoſe the light within from any other benefit by Chriſts blood, than what they have by the blood of any other Saint; but have we not Preached and Printed that the light within is a benefit that Papiſts and Baptiſts, yea, Jews, Turks and all Mankind, have by Chriſt's Obedience unto Death, which we have proved from *Rom.* 5. 15, 18. and other places of Scripture; but this benefit all Men have not by the Death and Blood of any other Saints. To his 2d. Anſwer, That that Blood of Chriſt was no more than the Blood of another Saint, ſimply as to the Eſſence of the Blood; by his rate of Arguing, he might excuſe it, if *S. E.* had ſaid, It was no more than the blood of a common Thief, (as it was reported, he or ſome other did ſay) ſeeing the blood of a Saint, and the blood of a common Theif, ſimply conſidered, differ not as to the viſible, or matter of it. But I ſay, as the blood and body of a Saint differeth much from the blood and body of a wicked man, becauſe the body and blood of a Saint is Sanctified, ſo is not the body and blood of a wicked man, while ſuch, ſo the blood and body of Chriſt differeth from that of all Saints, by way of Excellency, and that in a very high degree, beyond what can be expreſſed or conceived, not only that it was never defiled with ſin, but for other great Reaſons. And tho Chriſt took fleſh and blood, and the true nature of man, yet that proveth not, that as man, Chriſt had not that which was more excellent, even belonging to his body and blood as well as to his Soul, far above all other men, his very body being Miraculouſly conceived, and having no immediate Father, as Man, but God. As to his 3d. Anſwer, That is as weak and impertinent as the other two; he owns that in one ſenſe, the blood ſhed was more, in that it had a peculiar ſignification, &c. But this is but a ſmall preference, to ſay in one ſenſe, it had a peculiar ſignification, the blood of the Beaſts in one ſenſe had a peculiar ſignification, that were Of-

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fered in Sacrifices under the Law, being Types and Typical ſignifications of Chriſt's Blood. But the blood of Chriſt that was outwardly ſhed, had not a Typical Signification, as the blood of beaſts had, but was a real part of the true Attonement, together with his Body and Soul; and if he had any knowledg of the great Miſtery of that Blood, and any due value for it, he would not only have owned it to be more than the blood of another Saint, in one ſenſe, but in a manifold ſenſe, or rather every way, having the preference; the blood as well as the Body of the Saints, is corruptible, and doth corrupt; but neither the body nor blood of Chriſt did corrupt; and that *G. W.* inſiſts ſo much on that Argument, that becauſe that blood is not in being, which *W. B.* had confeſt, that therefore it is not Meritorious of Juſtification; this is but *Argumentum ad hominem* at moſt againſt *W. B.*; but what ſaith *G. W.* to it, Is that Blood in being, or did it corrupt? Let him ſpeak out plainly, and not ſhift or quible, as his manner too much hath been in Controverſy; and if nothing can merit, or be efficacious, which is not in being; this doth as much render Chriſt's Death, and bodily Sufferings ineffectual, but only for that little time that he ſuffered; and becauſe Chriſt's Death and bodily Sufferings are now at an end; Chriſt having once died, dieth no more: But the Scripture ſaith, that Chriſt by one Offering hath for ever perfected them that are Sanctified, and that was the Offering his body once for all (his blood being alſo a part of the Offering) together with his Soul, and this Offering was effectual in all Ages before he Died, as well as it is now effectual, and will be to the Worlds end, to all that truly believe, and obey his Goſpel.

But what little true knowledg, either *G. W.* or *W. P.* hath of the Miſtery of Chriſt's Fleſh and Blood, or of Chriſt without us, doth ſufficiently appear from two Citations more; I ſhall bring one of *G. W.* another of *W. P.* in the Second Part of the *Chriſtian Quaker*, done by *G. W.* pag. 243. *We really own*, (ſaith he) *and confeſs to the Blood of Chriſt, both in the Hiſtory, and in the Myſtery*, &c. By this it plainly appeareth, that he did not own the blood of Chriſt, as it was outwardly ſhed, to have any miſtery in it, that blood outwardly ſhed, was blood in the Hiſtory, but the life or ſpirit, or Light within, that's blood in the Miſtery. Next *W. P.* in his Anſwer to *John Faldo*, findeth great fault with him; See his Rejoynder, p. 335. 336, 337. *For his holding it to be a Truth, That Chriſt without is a great Miſtery, who died as a Malefactor, by his Death reconciled to God*, &c. *Yea, and more miſterious, than for Chriſt to be in the Gentiles (rightly underſtood.)* But in oppoſition to *John Faldo's* Aſſertion, *W. P.* ſaith, in way of reply, *The Hiſtory is made the greateſt Miſtery, and to believe the one, matter of greater difficulty, than to experience the other.* And p. 336, 337. He ſaith further, *It is ſtrange, that ſhould be reputed moſt Miſterious, which was the Introduction to the Miſtery, and theſe Tranſactions counted moſt difficult, that were by the Divine wiſdom of God, Ordained as ſo many facile Repreſentations, of what was to be accompliſhed in Man. In ſhort* (ſaith he) *it is to leſſen if not totally to exclude the true Miſtery of Godlineſs, which is Chriſt manifeſted in his Children, their hope of Glory.* Obſ.

Obſ. It is plainly evident, that they make not only Chriſt's Works and Sufferings without us, but Hiſtory; but even Chriſt himſelf without us, is to them but Hiſtory; and to believe in him without us, is but Hiſtory, and an Hiſtorical Faith. But if theſe Men were not extreamly dark and blind, they could ſee and own, that as Chriſt within is a Miſtery, and a great Miſtery (and if *John Faldo* did deny it, I ſhall be far from Juſtifying or excuſing him) ſo Chriſt without us is not only a Miſtery, but a greater Miſtery, or rather, as Chriſt both without us and within us, is but one Chriſt; ſo one exceeding great, and glorious Miſtery; but if we may diſtinguiſh this one great Miſtery, as it were in two parts, as we commonly diſtinguiſh a two fold appearance of Chriſt, one without us in the Fleſh, another within us, by his Spirit, and yet but one Chriſt, ſo we ought to own and confeſs, if we have any Spiritual Sight and knowledg of Chriſt, that Chriſt without us, as he is both God and Man, God manifeſt in the Fleſh, in whom dwelleth all fulneſs of Grace and Truth, is a far greater part of the Miſtery, than Chriſt within us, for the fulneſs dwelt, and ſtill dwelleth in the Man Chriſt without us; but the beſt of the Saints that ever lived, have but their reſpective Meaſures, and the Miſtery of Chriſt, his being both God and Man, his miraculous conception and Birth, his being that Univerſal Offering for our Sins, his Death, Reſurrection and Aſcenſion, and continual intercеſſion for us in Heaven, and his continually giving forth, and ſending down to his Saints on Earth, new and freſh influences of Life, Light and Grace; yea, and by what he conveyeth into mens Hearts of his Power and Virtue, both to begin and carry on the work of Regeneration in men, what a complex of Miſteries is here? who can ſufficiently declare them? or who, that is not groſly ignorant of the inward work of Regeneration, can prefer the inward work of Regeneration (tho a great and glorious miſtery) to Chriſt, as he is both God and man without us, who hath the Spirit given him without meaſure? Is not this to prefer the meaſure to the fulneſs, the ſtream to the Fountain, the Effect to the Cauſe, the Gift to the Giver, and the Life in the Hands and Feet, and other Members, to the Life in the Head, and the Sap and Vertue that is in the branches to that which is in the Tree and Root? And ſeeing the work of Regeneration and Sanctification in the Saints, is a great miſtery; muſt we not own him who is the Author, and great Cauſe of it, to be greater? Unleſs *VV. Penn* will ſay, that it is not Chriſt without us, but only Chriſt within us, that is the Author and Cauſe of Regeneration. Indeed if he can prove that only Chriſt within men, is the cauſe of Regeneration, he hath gained his Point; but this he will never be able to do, and he may expect as ſoon, to perſwade men of underſtanding, that the Sun is no cauſe of the Generation of Herbs, and Plants in the Earth, being without them; as that Chriſt without men, is not the Cauſe of the work of Regeneration within; for if we aſcribe the work of Regeneration within men, to Chriſt, or to his Spirit, Light and Life within, as the meaſure that meaſure within, comes from

the fulneſs in the Man Chriſt without them, yea and from the Man Chriſt, in whom the fulneſs dwelleth, and the meaſure acteth in the Saints, by the Power and Strength of the Fulneſs thereof, for and *VV. P.* or *G. VV.* to ſuppoſe the Miſtery of Regeneration, can either be experienced, witneſſed, or underſtood, without the Miſtery of Chriſt without us, argueth as great ignorance in them, as if one ſhould think, he can demonſtrate the Generation of Herbs and Plants, Springing out of the Earth without the Sun

But it is a further inſtance of *VV. Penn* his great Ignorance in the Miſtery of Chriſt, that by his words above named; he maketh Chriſt without, but the introduction to the Miſtery, *viz.* Chriſt within, as to ſay, The Life in the Head, is but an introduction to the Life in the Members, and thus the Members ſhall be more valuable than the Head. And laſtly, It is a moſt ranting ſtrain in him, to ſay, *That what Chriſt did, and ſuffered without Men, which he calleth Tranſactions, to be ſo many facile Repreſentations of what was to be accompliſhed in Man.* Thus Chriſt without, is made but a Type, Figure and Shell, and the inward is made the Kernel and Antitipe. But was there not more in Chriſt, of the inward, incomparably, than in all men? For what of the Kernel or Subſtance any or all the Saints have, they have it out of him, and by and through him, even the Man Chriſt without them. And whereas it is plainly evident from *VV. Penn* his words abovementioned, That he will not have the Manifeſtation of God in the Fleſh of Chriſt, to be the true Miſtery of Godlineſs; but *Chriſt* manifeſted in his *Children*, , the hope of Glory; he ſets things in oppoſition, which ought not to be oppoſed, but joyned together; and he perverts, moſt groſly, theſe words of the Apoſtle *Paul*, (even as ſome of his late Brethren have done) 1 *Tim.* 3. 16. *without controverſy great is the miſtery of Godlineſs, God manifeſt in the Fleſh, Juſtified in the Spirit*, &c. Jumbling two places of Scripture together, and confounding their ſenſe, as if becauſe that place, *Coloſ.* 1. 29. mentioneth *Chriſt in you, the hope of Glory, that therefore by God manifeſt in the Fleſh*, &c. Of which *Paul* ſaith, *without controverſy, great is the miſtery of Godlineſs*; is to be underſtood Chriſt in the Saints, and not Chriſt without us, as he was both God and Man; whereas it is moſt evident, That place is to be underſtood of the Man Chriſt, in whom was and is the moſt Glorious Manifeſtation of God that ever was, and no otherwiſe of Chriſt, in the Saints, but by way of concomitancy or conſequence, becauſe whatever Manifeſtation of the Life Virtue or Meaſure of the Spirit of Chriſt, any of the Saints have, they have it *out of the* fulneſs of the Spirit, and of Grace and Truth, that dwelleth in the Glorified Man Chriſt Jeſus, and out of his fulneſs, it floweth into them, as water in the creeks floweth into them out of the Ocean, or fulneſs of Water that is in the Sea; and as the outward Light we have on Earth, daily floweth from the Fountain and Fulneſs of Light, that is in the outward Sun, and this the laſt clauſe of that Verſe, 1 *Tim.* 3. 16. plainly proveth, *viz.* Received up into Glory, manifeſtly pointing at Chriſt's Aſcention into Heaven, and the Glory

Glory he is ſtated into. And let W. P. plainly Anſwer me, whether he Judgeth that the manifeſtation of God in the man W. P. or in the man G. W. or any other man whatſoever is greater, or a greater miſtery, than the manifeſtation of God, in the man Chriſt Jeſus, as his words plainly import, at leaſt by a natural and neceſſary conſequence, becauſe he ſaith, *The one is but the Hiſtory, and the introduction to the Miſtery*; but the other, *viz.* God and Chriſt in W. P. and other Saints, is the miſtery it ſelf, and Chriſt without, and all that he did and ſuffered without men, is but ſo many facile Repreſentations of what was to be accompliſhed in man. Thus as the Scenographical Deſcription of an Houſe, is far inferior to the Houſe, being but a facile Repreſentation of it, a mean cheap thing, that ye may have for a Penny and leſs, and the very making the Draught of it, a *facile* thing, eaſily made, with little, either labour or coſt, whereas the Houſe is a great work, not built but with great labour and coſt, ſo Chriſt without, and thoſe tranſactions of his, are but facile repreſentations of what was to be accompliſhed in Man; if this be not to make the man W. P. and what is accompliſhed, or to be accompliſhed in the man W. P. and other Saints of more value and conſideration, than the man Chriſt Jeſus of *Naſareth*; and than all his moſt worthy and moſt highly valuable Actions, and Sufferings, which W. P. calleth Tranſactions, I appeal to all ſincere Chriſtians. How much mote Chriſtian would it have been in W. P. to have ſaid, what was done, or accompliſhed in the Man Chriſt Jeſus of *Naſareth*, and his moſt Holy and Perfect Obedience, both active and paſſive (ſo far as is imitable by us, and ſo far as men are capable of being made conformable thereunto) is that original, and moſt excellent Exemplar, and archetipe patern, according to which, the Saints are made conformable, and the Virtues and Fruits of the Spirit, which are accompliſhed in the Saints, and remain to be fully accompliſhed in them, anſwer to theſe Virtues in Chriſt, by way of Analogy and Similitude, ſo that both theſe in him, the Head, and in them the Members, are real and ſubſtantial Virtues, but more eminently and Tranſcendently greater in the Man Chriſt, than in any other men, however ſo Holy, that ever were, or ſhall be. And as the Saints, which are Chriſt's Members, are to be made throughly conformable to him, both in his Virtues, and active obedience, ſo in his Death and Sufferings, ſo as to be Crucified with him, Buried with him, Riſen with him, *&c.* Yet this is not to be ſo underſtood, as if what was accompliſhed in the man Chriſt, without us, above Sixteen hundred years ago, is but the Figure, or Type (or Hiſtory and facile repreſentation, as W. P. phraſeth it, (more Ranter like, than a ſober Chriſtian) of what is to be accompliſhed in man. And tho theſe called *Socinians* do greatly Err in not owning Chriſt to be God, as well as Man, in the two fold Nature of his Godhead and Manhood, moſt wonderfully United, and ſo greatly derogate from his great and high Dignity, yet I know not that any of them all have ſuch mean and low Thoughts of the Man Chriſt, as to hold, That the manifeſtation of God in the man Chriſt, was a leſs

miſtery

miſtery, and of leſs conſideration than the manifeſtation of God in holy men. And if W. P. thinks to evade, by anſwering, that tho the manifeſtation of God, in the man Chriſt, is greater than the manifeſtation of God in the man W. P. ſimply as in it ſelf conſidered; yet as to W. P. and as to his Spiritual Advantage, and well being, and Spiritual Bleſſings, the manifeſtation in W. P. is greater, and of greater conſideration than the manifeſtation that was, or is in the man Chriſt Jeſus. But if he take to this evaſion, he runs himſelf into as great an Error as the former, and makes himſelf not a member of Chriſt the Head, but an independent man, neither having, nor needing any dependance on the Man Chriſt, who conſidered even as man, as truely as God, is the Head of all the Faithful; and if he take to this Error, he will be a compleat Deiſt, that profeſſeth a dependency on God, but not on the man Chriſt, whereas every true Chriſtian doth believe, and profeſs a dependency, both on God, and on Chriſt, and as God is the Head of the man Chriſt, ſo they believe that Chriſt is the Head of his Church, and (*de jure*) the Head of all men. And therefore as their Faith reſpects God, by which they exerciſe a continual dependency on him, ſo the ſame Faith reſpects the man Chriſt now glorified in Heaven, as a real object without them, as the way, and conduit of conveyance, by and through whom, they daily receive new and freſh ſupplies of Grace from him, who is the God of all Grace, the Father of Lights, and Father of Mercies. And whereas the Saints dependence on Chriſt is reſembled in Scripture, to that of the Members on the Head, and of the Branches on the Vine, let W. P. tell me whether his Philoſophy (or not to uſe that offenſive word, which ſeemeth to many of his Ignorant Brethren, with whom Ignorance is the Mother of Devotion, as too plainly appeareth by their crying out ſo much againſt Knowledg, without a true diſtinction as a ſort of Witchcraft, or the forbidden Fruit) or rather his Underſtanding and common ſenſe of a man, teacheth him not, that the manifeſtation of Life in the Head, is great, and more to the members, (as well as in it ſelf) than what is of Life in the members, alſo the Life in the Tree, or Root, is more to the Branches, as well as in it ſelf, than the Life in the Branches, and water without W. P's. Belly, is more to W. P. (as well as it is in it ſelf, in Rivers or Fountains) than as it is in W. P's. Belly, for let him have ever ſo much water, or other refreſhing Liquor, that quencheth his Thirſt in his Belly, he will Thirſt again, and need more from the Fountain without him, than what he hath at preſent in him. But if he ſay (as ſome ignorant perſons have ſaid) wreſting and miſapplying Chriſt's words, *John* 4. *He that drinketh of the water that I ſhall give him, ſhall never thirſt, but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting Life*) he has the Fountain in him, ſo needs not to have his Faith exerciſed in Chriſt as an object without him. I anſwer, as I grant all true believers have the water of Life, as a Fountain in them, but this Fountain they receive it from out of the great Fountain, and fulneſs that is in the Man

Chriſt

Chriſt without them, and this Fountain and Well of Living Water in them is daily encreaſed, and multiplied in them, by what comes into them from out of the ſaid Fulneſs in the man Chriſt. And theſe words, *Coloſ.* 1. 26. *Chriſt in you the hope of glory*, perverted and miſapplied by *William Penn*, do not prove that the Manifeſtation of God in his Children, is greater, or a greater Miſtery, or a greater concern, and ground of Conſolation to them, than what is in Chriſt without them; for if Chriſt in us be our hope of glory, then we have not all in us, that we hope for; hope looks beyond what is preſently enjoyed or poſſeſſed, to the ſtock and full inheritance, that is treaſured up in Chriſt, and is not in us, but in him, and what we, or the beſt of Men have in them, is but the earneſt and firſt Fruits of Glory, but not the full poſſeſſion of it, and this full poſſeſſion is laid up for us in Chriſt our Head, who is in Heaven, for we read in Scripture, not only of Chriſt in the Saints, their hope of Glory, but alſo of the Hope which is laid up for them in Heaven, *Coloſ.* 1. 5. And ſurely that Hope is laid up for us in Chriſt, who is in Heaven, even that Heaven into which Chriſt hath bodily Aſcended; and this Heaven is without men, and cannot be confined to the narrow Bounds of Mens Breaſts, unleſs *William Penn* will turn Ranter in this alſo, and not allow that Chriſt did Bodily Aſcend into any Heavens without men; of which ſome of his former Books have given too great cauſe of Suſpicion; repreſenting a Local Heaven, as a Carnal *Mahometan* Notion; and to deny the Locality of Heaven and Hell, that is void, of outward place, is to him no very Offenſive Opinion. See his *Rejoynder to Jo. Faldo*, page 179, compared with 180.

I have divers other groſs and vile Errors wherewith to charge *George Whiteaead* and *William Penn*, in reference to the Reſurrection of the Body, and Chriſt's Satisfaction; and particularly *George Whitehead*, in reference to Chriſt's outward coming in his Glorified Body or Perſon, at the general Judgment, which I can ſufficiently prove in divers of his former Books he hath denied, let him quible, and ſhift as he will, to defend himſelf; and for all his confeſſion to God Almighty in Prayer, as he was Heard lately by me, and hundreds more, at the publick meeting in *Grace-Church-ſtreet*, in Prayer, ſaying, *Lord thou knoweſt we received our gifts of Miniſtry in a ſpirit of Charity and a ſound mind*; yet by what I have already proved him guilty of, and others of his Brethren; and doubt not I ſhall yet further prove him, and them guilty; it is manifeſt he told to God in his Prayer a great untruth, if not a wilful Lye; But I ſhall keep theſe others to a further reſerve.

And

And now I propose this Just Demand to *William Penn*, that when at *Ratcliffe* Meeting, some few Weeks ago, he called me an Apostate, and judged me so to be in the Name of the Lord, That he give me an opportunity, either at *Ratcliff*-Meeting, where he passed this Sentence in a publick Meeting against me, or at *Grace-Church-Street* Meeting, or any other publick Meeting of the People called *Quakers*, in or about *London*, to make good his Charge against me, and let him signify to me the time and place, where he will make it to appear, that his charge against me is true, or retract his false charge, and confess his Error; otherwise, not only I, but many others, yea, all that rightly understand the Case, will say, as *William Penn*, is not a sound Christian in his Doctrine, no more is he in his Morals; and the *Baptists*, so called, will rise in Judgment against him, who heard his complaint against *Thomas Hicks*, if he will not hear this my Just complaint against him.

26. *Day of the* 3*d.*
Month, 1695.

G. Keith.

FINIS.